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AT HOME AND ABROAD

FEBRUARY • 1942

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The Missionary Herald

At Home and Abroad

Published monthly except July and August by the Missions Council of the Congregational and Christian Churches for the American Board of the Commissioners for Foreign Missions and the Board of Home Missions (Continuing the *American Missionary* and the *Missionary Herald*)

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FEBRUARY, 1942

No. 2

Our Cover

Wide World Photos from whom we procured our cover picture inform us that our little friends are a group from the Bailey-Gatzert School in Seattle and that they are singing "My Country 'Tis of Thee, Sweet Land of Liberty." We can readily believe that they are singing with as loyal a spirit as Abraham Lincoln himself could have expected of them. For they are Americans all; whether they be of Japanese, Chinese, Negro or Yankee extraction.

As we study their faces we realize anew that America is indeed a veritable "Melting Pot" of the world, and we renew our vows so to think and live

that every race shall here be at its best and shall here contribute the most to the good of the whole throughout the world.

And why not dream a bit? Why not visualize that New Order of things foreseen by all true prophets wherein all tribes and nations, races and peoples, regardless of class, creed or color, are joined together in one grand Hallelujah Chorus?

It is in the process of forming—this great world chorus—and you and I are helping bring it about whenever and wherever we build for a world fellowship in Christ.

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International Christianity

RECENTLY two courageous expressions of personal conviction on the subject of our relations with Japan came to our desk. Both were written by the president of the Commonwealth Press of Worcester, Mr. Hamilton Wood, a man we have known and deeply respected for many years.

This message—and we believe it should be called such—includes phrases like these:

"This whole country is saying, 'Let's send our bombers over and burn up that island of Japan!' I say, 'Let's not!' Let's fight with everything we've got and never surrender—but let's not teach on-coming generations to hate.

"Are you man enough to put some of the Christmas Spirit to everyday work and stop talking and thinking in terms of hate for Japan?"

* * *

As for those of us who try to see things in the Christian way and to speak out for the things that count—well, we feel like saying to this Christian layman: "You're in the right. You have hit upon a sound principle of constructive world relationship—the only one that can win out in the end. Hatred and vengeance can play no good part in what we are called upon to do

in international life. Good will and the golden rule alone can do it."

* * *

The second message referred to reads in part as follows:

"A man attacks you unawares. You recover to eventually knock him unconscious. Do you leave him bleeding on the ground? You do not, you give him first aid and leave only after reasonable assurance of his recovery. The instincts of a gentleman and a Christian compel such an attitude.

"Now what of nations? Does any country, having defeated another, send envoys of peace and good will to help rebuild and repair the damage to the vanquished? Why not?"

"Japan hit us below the belt while we were sleeping. If it takes twenty years we shall leave her unconscious. Then shall we be decent enough to send thousands of men and millions of materials to Japan to repair our damage at *our expense*? I wonder.

"It's the only course remaining to a nation which even mildly professes Christianity. It would set a new goal for international kindness and the golden rule. It would be the greatest step toward peace that the world has ever seen."

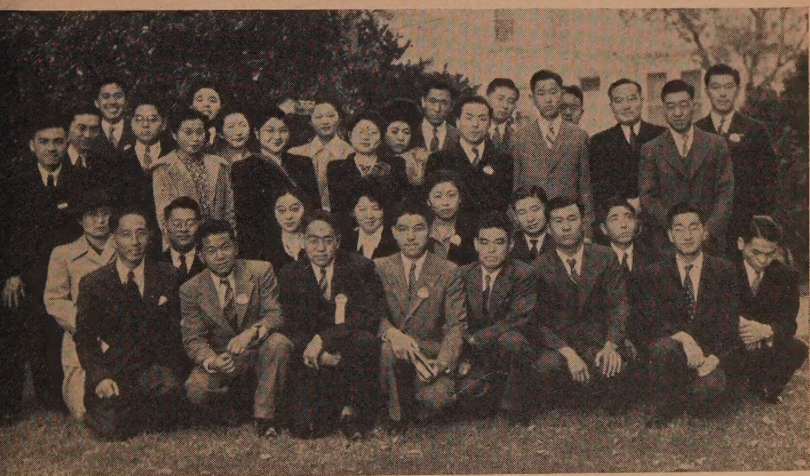
This premises the utter defeat of the Japanese militarists and the eradication of its present dual system of government—a great assumption. It also assumes that proud Asian people like the Japanese, when put down and at, could be made to warm toward their Anglo-Saxon conquerors dressed in the garb of good Samaritans—a very doubtful dream.

For we cannot blind ourselves to the fact that unless this war terminates in a World Order free from white domination it will breed other wars—especially so in the hearts of the so-called “colored” races of East Asia of which Japan considers itself a leader and always will. Under such conditions the noblest gen-

erosities of our most unselfish philanthropists could easily be misinterpreted and resented.

But Mr. Wood's suggestion does show the sporting spirit with which we should always treat a fallen foe, and it helps us to realize anew the big problem before the “civilized” world whenever the time comes for the creation of a “just and lasting peace.”

Moreover, and especially does it emphasize the responsibility of the Christian Church everywhere for the doubling and trebling of its forces of international understanding, sympathy, good will and coöperation. For after all the saving remnant of humanity is the Fellowship in Jesus Christ.



This is a group of “Kibei” at the Northern California (Japanese) Young People’s Christian Conference in 1941. The “Kibei” are Americans by birth but educated in Japan. They form but a fraction of the Conference. The benefit of the doubt must be given all of these young Japanese. They may be loyal to the traditions of their fathers and proud of their Japanese heritage. But they are Americans and Christians! And they are eager to be trusted as such.

Racialism and Democracy

A REPORT OF A SEMINAR BY THE EDITOR

"THERE have been profound changes in American life and in the status of the Negro, but new problems and tensions of increasing menace to the spirit of freedom and democracy have accompanied them. The revival of racialism in Europe throws these issues into sharper outline as the temper of the nation urges a revitalization of its founding principles and ideals. It is felt to be an urgent duty to review these relations, if possible, in a new perspective and in a mood of constructive planning."

This was the opening paragraph of a call sent out by Professor Charles S. Johnson of Fisk University to a conference of "representatives of educational foundations, various agencies at work in racial matters, public school men and other educators, and religious leaders." He issued the call as chairman of the American Missionary Association Division of our Board of Home Missions which in the face of intensified racialism due to the war was feeling the need of such wise counsel as would "make possible a sound policy for the next century."

The conference was held Fri-

day afternoon and evening, January 16. The meeting place was the Broadway Tabernacle in New York City, Rev. Allan K. Chalmers, pastor. About one hundred leaders were present, with perhaps a few more Negroes than whites. President Jones of Fisk called the calibre of the group the best he had seen in a meeting of this sort. Professor Donald P. Cottrell of Teachers College, New York, presided.

The assumption of this "Seminar" was that "back of the undemocratic treatment of Negroes in America lies a generally accepted, whether defined or undefined, doctrine of racialism." The purpose was (1) to "face the issues of the above assumption squarely in the light of past experience and the present world conflict" and (2) to "discover tangible ways, if possible, whereby agencies concerned may function more effectively in the elimination of racialism in America."

The Questions

The questions for discussion included the following:

1. How does the present acceleration of interest in democratic

government throw into high light the undemocratic treatment of Negroes?

Is the dominant group in America primarily concerned about maintaining its way of life through its present form of government, and are we being called to arms to defend and make secure a *form of government* rather than the *application of democratic principles* in the whole of our social order?

2. How may those who care primarily about the application of democratic principles in the whole of our social order arrive at their goal through democratic processes?

Shall the federal government step in and actually guarantee the rights and privileges of minority groups, or must we wait everlastingly for the collective expression of individual wills?

3. Since the roots of racialism are more deeply imbedded than governmental treatment alone can extract, wherein have schools and churches been failing?

What structural and functional changes must be made in schools and churches in order that they may help to make real the democratic ideal and the Christian social ideal?

4. Practically speaking, what may this seminar mean to each of the agencies and movements presented here?

Whether Dr. Johnson's desire that the discussions "lead, in the light of newer facets of the relations and the supporting philosophies, to practical and deliberate programs of action" was fulfilled to the satisfaction of the sponsors of the seminar, we do not happen to know. There was doubtless a good deal of talk that did not add to the broad knowledge of the A.M.A. Division Committee present, or increase their wisdom in matters practical. For example, we heard comparatively little advice given on how much of the Association's established work among Negroes should be continued. Perhaps this was taken for granted. Also, so far as *unknown facts* were concerned we doubt if much actual light was shed by the seminar on the question, "Along what new lines should the Association proceed?"

Getting at the Roots

Nevertheless and notwithstanding, the conferees held fairly steadily to the theme of racialism and its roots, emphasized again and again the dangers of the inconsistent undemocratic race discrimination that dominates our Democracy today, and suggested practical ways and means of saving the day through political and economic reform sponsored by national and local agencies in which the Church should take a leading part.

We wish we could report verbatim the remarks of the Yale anthropologist, Dr. Bonislaw Malinowski, of psychologist William Kilpatrick of Teachers College, and of several other experts on the fundamental reasons for racialism. We would like also to quote at length some of the men and women who have been experimenting successfully in the field of inter-racial relations. Some of the stories, too, of actual race discrimination, in these days of bloodbanks, selective drafts, army and naval enlistments and consequent Negro reactions, should be heard if one were to sense fully the undercurrent of feeling in the meeting; for several, like Oswald Garrison Villard of New York, and our own Harold Kingsley of Chicago, gave emotional evidence of such stories. Above all would we like to reproduce the inimitable speech of Mrs. Jessie Ames of Atlanta, Georgia, a Southern woman devoted to righting the wrongs of the Negro, when she bespoke for the women of the South the passage, as a war measure and before June, of Bill Number 1313 designed to do away with the "White Primary."

And by no means would we wish to leave out remarks like those of President Patterson of Tuskegee who spoke of fields in which our federal government "was working in the direction of the solution of the problem"

even though there was yet a long way to go.

Action Taken

But we have space only for a bare outline of what was said and done in the Seminar. Possibly later the Association will have a full report. If so, we trust that Secretary Brownlee's great paper on the "Elimination of American Racialism" can also be distributed. For that paper was the one written basis of the Seminar's thought and discussion.

The one vote taken grew out of a motion made by President Edwin R. Embree of the Julius Rosenwald Fund to the effect that the American Missionary Association be urged to appoint and finance a Commission on Racialism and Inter-racial Relations for the purpose of studying and furthering a sound program of action.

In introducing his motion Mr. Embree broadened the problem of racialism. He went beyond America and the present war to world conditions after the war. His vision was an international one—as was evidenced by words of this nature:

"We're at the opening of another era in world affairs. Traditions and institutions are being shattered. Now is the time for some brand new thinking—to the end that America be brought into closer partner-

ship with the colored races of the world—and not merely the Anglo-Saxons. . . . Many important ones among us are not only interested in the American Negro but in the Chinese, Filipinos, the peoples of India and Africa. . . . The United Nations must form a real democratic world or else we shall have to expect another and real war, one with the colored races led perhaps by Japan. . . . We must realize that the Negro problem of America is only a part of a great whole."

Possibly this motion of Mr. Embree's grew out of some questions raised by Secretary Brownlee in his paper sent to those invited to the conference:

"Is there a need for a strong, broad-minded national organization with an expert staff for counsellor service in racial matters, a department of studies and surveys, an advisory division in education and the democratic process, a division of appropriations to schools and colleges of strategic significance to the future? Should such an organization be a consolidation of existing departments of racial service in mission boards and philanthropic foundations, in so far as their departments of racial service are concerned, or should a new organization be created and jointly supported by present organizations and movements engaged in racial service?"

Much discussion followed the Embree proposition.

Some, like President Clement of Atlanta University, General Secretary Tobias of the Negro Division of the National Y.M.C.A., President MacCracken of Vassar and Mr. N. C. Newbold, Supervisor of Negro Education in North Carolina, supported the motion, while others, notably President Barstow of Hartford, Secretary George E. Haynes of the Department of Race Relations of the Federal Council of Churches, Dr. Frazier and Miss Kenyon of our Board of Home Missions, and Dr. Ambrose Caliver of the U. S. Office of Education in Washington, questioned whether the time was ripe for such a Commission—some wondering if there were not too many organizations already.

Dr. Barstow's motion to substitute for Mr. Embree's motion a request of the directors of the Association which would virtually put into positive form the questions raised by Mr. Brownlee, as quoted above, finally prevailed but with an Embree attachment, so to speak, and the final "sense of the meeting" read as follows:

"Voted that it is the sense of this gathering that the American Missionary Association (Division) should be encouraged to carry forward its contacts looking toward a closer integration of existing agencies, correlating their studies and surveys and using

coöperatively their expert staffs in coming to grips with the problem of racialism in America and in the world at large; and that should it seem desirable, a Commission might be formed on Racialism and Inter-racial Relations, the Association implementing the same in its budget."

* * *

We should not close this account without passing along a remark that must have reached many consciences. We failed to get the name of the man or woman who made it. We cannot even recall whether it was a Negro or a white who said it. It was repeated afterward during the discussion and was in substance this:

"How can you go to the Government and ask for the removal of segregation when your churches are practicing it in their own church life? Clean up yourselves first and then you can go into court with clean hands."

And this raises the question in the mind of the Editor who somehow at this Seminar missed the expression of a very vital element in successful reform and technique: "Why not some day hold a Seminar on Religion and Racialism?" Such would surely take us down to the very roots as nothing else could.

For is it not as the leaders of our Council for Social Action say, "Out of *religion* grows a belief in the essential unity of all persons, the universal oneness of all and of all with God"? People who "worship together, learn together, act together for the glory of God, and in service to their fellow men can prepare the way for the republic of righteousness in which all men, of every race and nation, shall inherit the earth."

Thus this problem of Racialism calls for more than a Bill of Rights; it demands a Will to Righteousness—all of which means Religion in good working order.

Mr. Channing Tobias, General Secretary of the Negro Division of the National Y.M.C.A., is quoted as saying recently: "If you discriminate against me because I am dirty, I can make myself clean. If you discriminate against me because I am bad, I can reform and be good. If you discriminate against me because I am ignorant, I can learn. If you discriminate against me because I am ill-mannered, I can improve my manners. BUT, if you discriminate against me because of my color, you discriminate against me because of something which God Himself gave me and over which I have no control."

Memorial window to Stephen Return Riggs, pioneer missionary to the Indians, in the church at Pierre, South Dakota



Alone in the Church with God

During Lent and Advent our church in Pierre, South Dakota, is kept open throughout the day and until nine at night for private devotions. Bibles, copies of the "Fellowship of Prayer" and mimeographed suggestions for their use are kept on a convenient table. For the information of the minister each worshipper is asked to sign a slip and place it in a box. In the following paragraphs the pastor, W. C. Besselievre, tells what this has meant to his congregation.

THE walnut cross upon the high altar glows softly in the light of two candles. Golden rays shine through the stained glass windows as though God were bestowing his benediction upon those who use his House for a place of prayer. In the grave sore hearts are comforted, lonely souls companioned, youthful spirits awed into reverence. In the unbroken silence one is conscious of a mighty, reassuring presence.

In the fifth pew Mrs. Y. bends her ninety-two year old knees and knows not that the floor is hard. It does not matter that her dimming eyes keep her from reading either the Bible or the tightly clasped Fellowship of Prayer, for her mind is richly stored with Scripture verses and well loved hymns. Her lips move as she talks with her Father.

Behind her sits Mr. State Official with the Bible open on his knee while his eyes gaze upon the cross emblazoned upon the clouds in the memorial window which pictures Stephen Return Riggs preaching the first Protestant sermon to the Indians of South Dakota. Over yonder Mrs. X. prays for an erring brother. Three Junior High girls seek separate pews in order that each may read the devotions for the day alone. Down in front a high school boy bows his head

while he communes with his own soul and with the great Oversoul of the world.

Dusk deepens. One by one the worshippers slip silently from the church with the light of Otherwhere shining in their eyes.

For the forty days of Lent hardly an hour passed when some visible presence failed to seek the Invisible Presence within

the church. On an average thirty people a day offered their prayers before the altar—twelve hundred prayers for themselves, for those near their hearts, for the Church and for the wide world. And who shall say that this tithe of their hearts laid upon the altar did not open the windows of heaven that they might receive a blessing?

SUGGESTIONS FOR DEVOTION

A mimeographed sheet for week-day worshippers in the church at Pierre, South Dakota.

Take a Bible and the Fellowship of Prayer to your seat

Think for a while on Dr. Atkin's comment. Each is rich, fruitful

Pray your own prayers

Ask for what you most need

Plead for the needs of others

Seek to know what God wants of you

Most of all—Try to know God—Not just things about Him.

Think of the great immensities of the universe, letting your mind wander swiftly over its expanse until you hold it strongly in your mind, then let yourself feel the immense power who created and sustains it all.

Think swiftly of the long reaches of men's history, especially of men's search for God, then let yourself see that God has been near all that time trying to reveal Himself, and at last did so perfectly in Jesus.

Think of Jesus, imagine Him—his pure character, his gentleness, his understanding, his sympathy, his courage, his consecration—sum up all you know of Jesus to make of Him a person you know well, love, and reverence; then let your mind think of him as sitting near you in your prayer and let your mind know God is like that.

Think of the finest people you know, of the kind and thoughtful things they say and do (you'll be surprised at the amount of the true, good, and beautiful you see daily) and remind yourself that this all comes from "The God Within."

You will not need all of these suggestions every day.

It is well to concentrate on one at a time.

Your surest success will lie in constant, daily trial.

You have only a little while for a mighty outreach of mind, concentrate.

The World Day of Prayer

February 20, 1942

I AM the Way" is the theme of a devotional service for use on the first Friday in Lent. It has been prepared jointly by a former teacher in Ginling College, China; the wife of a German pastor, both of whom have come from concentration camps to this country; and a French woman who has had no word from her family for over a year. It may be secured from the Missions Council at 287 Fourth Avenue, New York, for two cents a copy. Posters at five cents each and handbooks for leaders at ten cents each are also available.

As usual the offerings will be divided between four interests; the maintenance of centers for the migrant workers who gather the food that we eat, the provision of a Christian ministry to the Indians in government boarding schools, Christian literature for others lands and the union Christian colleges.

The World Day of Prayer is sponsored by the National Committee of Church Women, representing the Foreign Missions Conference, the Home Missions Council and the National Council of Church Women.

Part of the World Day of Prayer offering provides centers where these Arkansas youngsters are cared for while their fathers, mothers, brothers and sisters pick fruit in Michigan





“Twelve Million Black Voices”

THE Negro is both the most colorful and the most dramatic figure on the American scene. The flight of the Children of Israel from the bondage of

Egypt through the years of wilderness wandering to the Promised Land of Canaan is completely eclipsed as a story by the epic of the black man's life in Amer-



Courtesy of Farm Security Adm.

Photo by Marion Post Wolcott

Almost overnight the Negro has gone from the farmlands of the sunny South

ca. His journey across the sea from Africa set an all-time high in horror. For two hundred years his unrequited toil maintained the land-owners of the South in comfort but doomed

the mass of the white people to the inevitable poverty which results when free men strive to compete with free labor. A bloody war was fought; the Negro was "emancipated" to



Courtesy of Kappa Kappa Gamma.

Photo by Lee

To the crowded living of Chicago's "Litchfield" apartments

come and go as he pleased but still bore the shackles of ignorance and economic exploitation. For fifty years he struggled slowly upward, with the vanguard of the race travelling far. Then came the first world war with its demand for unskilled labor in the north, followed by the flitting prosperity of the twenties, the unemployment of the thirties and the gradual displacement of the less skilled workmen by machines. The Negroes who thought that they had heard the call of opportunity in the North find themselves herded in the dreariest sections of our cities, notoriously "the first to be fired," with even our war-born burst of industrial activity largely passing them by. Those who remained in the South are threatened with the loss of their livelihood by the impending downfall of King Cotton, the rise of the tractor, and the lengthening shadow of the cotton-picker as it clicks and rumbles its way across the land. Where in all history is there a racial epic with such high lights of hope and deep shadows of despair as this?

In the 150 pages of *12 Million Black Voices* the story is told with 86 pictures, such as those

accompanying this review, taken largely from the files of the Farm Security Administration accompanied by the swift moving but melodious prose of Richard Wright, author of *Native Son*. The text is as fascinating as are the photographs.

The January issue of *Social Action* is a factual and detailed footnote to the last two "movements" in Richard Wright's verbal symphony, "Death on the City Pavements" and "Men in the Making." In it Alfred Baker Lewis and Frank R. Crossthwaite discuss the employment problems of the Negro in modern industry. They find much discrimination but they note as the one increasing sign of hope the realization on the part of many groups of white workers that the two races must stand together if either is to make any progress.

We suggest that you ask your local library for *12 Million Black Voices*. It is published by the Viking Press and can be secured through the Pilgrim Press for \$3.

The Negro in Industry can be secured from the Council for Social Action at 289 Fourth Avenue, New York City, for 15 cents a copy.



A young Indian—but all boy

Race Relations Sunday Is Feb. 8

For the twentieth observance of Race Relations Sunday packets have been sent to all pastors containing appropriate worship services for the Sunday congregation, children, young people and women's groups, together with material concerning the Indians, Negroes, Mexicans and Orientals in the United States. Additional copies may be secured for six cents each from the Department of Race Relations, Federal Council of Churches in America, at 297 Fourth Avenue, New York City.



Some of the girls of the Rahuri School

Indian Life on the Feminine Side

THE scene is the third-class women's compartment on the Great Indian Peninsula Railway. Miss E. Lolita Wood of Rahuri, India, has as her traveling companions a dozen Indian women with an assortment of children and luggage. All were strangers when they first met. Soon they were disclosing to each other the most intimate secrets of their hearts, and their pet likes and dislikes (especially in the mother-in-law line!)

"As we pull into a station they hasten to spread out their bedding and their babies as far

as possible so as to discourage new arrivals. But when they fail in their purpose and the additional passengers are ensconced amid their own babies and bedding, the gossiping runs merrily along with the added spice of new confessions," says Miss Wood.

The train stops at a junction and an uproar ensues. Everybody wants tea at once. Tea is one cent a cup. The babies drink out of their elders' saucers because *milk* is two cents a cup. Peanuts are used to top off with. They are one-half a cent a handful. The shells go on the floor.

Next comes a station where sweet
imes are sold and there is a mad
scramble to get to the windows.
These are four for one-half a cent.

"They are hard as marbles
and not much larger, but there
are vitamins in them and it
does my heart good to see even
the tiny tots enjoying their after-
noon fruit." Miss Wood con-
fesses, however, that her eyes
react differently to the floor with
its layer of fruit skins on top
of the layer of peanut hulls.

In order to keep him quiet,
one mother has been telling her
child that Miss Wood will cut
off his ear if he does not sit down
and behave. (Such admonitions
have been heard in America.)
Miss Wood spoke emphatically
to the mother to discourage her
from using this method of dis-
cipline. Many of the attempts
of these uneducated mothers to

train their children would be
amusing if they were not so tragic.

"Watching them, I was more
determined than ever that my
girls should have some base of
truth upon which to rear their
children. This year several of
my girls married after the sixth
standard and I lost them before
the motherhood class." She has
now decided to give them this
class earlier. Her thought had
been to keep them from thinking
about marriage and so prolong
their girlhood a bit. But she
bows to the inevitable for she
says that she might as well "try
to keep the tide from coming in."

Miss Wood is head of a school
at Rahuri for girls from the
Marathi villages. "We aim to
prepare our girls for life," she
says. "We teach them how to
live healthier, happier lives with
their limited resources. Under

Twins in the Rahuri nursery school get a bath



a matron they are housed in neat little two-room dwellings by 'families' of six or eight with a Big Sister leading each unit. There they learn from actual experience how to do their daily work, cook, buy, sew and coöperate."

But Rahuri School doesn't stop there. Because the people live on the border line so that a drought or epidemic often tips the scale to famine, the school teaches the girls how to raise chickens and vegetables, thus adding to the family budget.

As a matrimonial agency, Rahuri School ranks high. Applica-

The matron of the Rahuri School



tions for wives come in regularly. Miss Wood tries to guide the plans of Cupid, which are not as haphazard as they sound. Most of the young men hear of the girls through relatives or friends. The school has the reputation of turning out girls of Christian character trained in the domestic arts, as well as the academic subjects required by the Government for schools in the native tongue. The girls who are ambitious for further education can go on to a special course at the American High School in Ahmednagar where three years of English are put into one.

Once a week, carefully chaperoned, the Rahuri girls take turns going to town, which is sort of a county seat for a section boasting some 5,000 inhabitants, where they get actual experience buying in the bazaar. If they can stretch "the house money" they purchase fiery curries or spices like cinnamon, cloves and sesame, which are so dear to the Indian palate for peppering up the vegetables and meat.

Goats and buffalo substitute for old Bossy's milk and fruit is freely eaten, including the exotic papaya, Mango, and guava. Although living in the heart of the orange country, the girls find this golden fruit at a premium because it is shipped in such large quantities to markets in Bombay. A feast day delicacy



There is nothing like a weight on the head to give women a graceful carriage

the "bhaji" much like the little round balls from the center of the Yankee doughnut which New England kids have teased generations of mothers to fry for them. Only these "bhajis" have hot peppers in them!

Loleta Wood first went to India in 1918 but in 1922 she was stricken with what at first seemed a mysterious Eastern malady but soon proved to be infantile paralysis. She came home and for six years put up a heroic fight, determined to get

back the use of her limbs and return to India. Miraculously she succeeded and went back in 1929.

She thinks Rahuri has a fine climate. There is a hot spell, and a cold spell and a wet spell. But what of it? When it is cold the thermometer rarely goes below freezing, maybe skimming over the puddles a bit and when it is hot it rarely soars over 100. When it rains, it rains, but that makes things grow even though it does get a bit sticky.



They Enlarged Their Church

BEFORE it was remodelled, our church at Sanford, North Carolina, looked small, stiff and uncomfortable. A little study of the details of the picture will reveal the reasons why.

The eye naturally travels down the aisle until it encounters the communion table athwart its path. Leaping this hurdle, it proceeds to the pulpit, which rises abruptly like the prow of a ship at sea, and then rebounds. In some confusion it dodges first to left and then to right to survey the oversize chairs whose stiffness makes even the onlooker feel uncomfortable. Behind the chairs is a fence surmounted by a curtain which again stops the eye. Back of it are at least eight chairs whose curving tops are out of harmony with everything else in the room. Ultimately the worshipper may notice the picture in the alcove, which rather vainly struggles against the hymn board for attention.

Theoretically the center of attention in this picture is the pulpit, but the communion table, the big chairs, the picture and the hymn board all draw the eye away from it. The attention is wearied with too much detail, nearly all of it wood, presumably of a brownish hue.



By Remodelling It

Although the second picture was taken only one pew farther back than the first, the room seems nearly twice as large! This is due to two changes. Instead of stopping short at the communion table, the eye makes a gradual ascent to the platform and continues on its way to the rear wall of the room. In addition, the use of up-and-down panelling of artificial wood has made the ceiling seem higher.

Instead of being distracted by a number of objects, the eye of the waiting worshipper rests on the same table which stopped it in the first picture, which is now surmounted by a cloth, cross and candles. The pulpit and lectern balance each other. They support rather than distract from the center of interest. No chairs are visible. By painting the pew ends and the woodwork about the front of the church white a pleasing variety has been introduced into the color scheme.

Simplification is the net result of this alteration. Far fewer objects are clamoring for attention in the second picture than in the first. Unity has displaced disorder. A miscellaneous vista has become meaningful. Beauty stirs the imagination of the waiting worshipper.

The American Board Reports on a Month of War

By Wynn C. Fairfield

Two hundred seventeen active missionaries of the American Board are still on the field in **China, Ceylon, India, Southern Rhodesia, South Africa, Angola, the Near East and Mexico** and active in mission work or relief, or traveling toward their fields in spite of the dangers of ocean travel. Of these, we are not in direct touch with a few. We are in communication with the rest and find many of them faced with greater opportunities than before war began in 1939. It is still possible to get funds to all except those in Greece and Bulgaria, who are believed to have funds sufficient for personal support for several months. A cable received January 12 from Istanbul read: "Sofia associates well. Immediate departure forbidden. Prefer remaining. Schools continuing." A bulletin from the Near East Colleges reported that schools were continuing "at government request."

In addition, forty-seven missionaries in **North China** and the **Philippines** are still out of touch with the Board—thirty-one in North China and sixteen in the Philippines. We still have one retired missionary woman

in Japan and a retired man in the Marshall Islands.

For word from occupied **China**, we have had to depend on indirect reports. The Swiss Legation in Washington has informed the State Department that American citizens in Shanghai, Tientsin and Peking (as well as in Canton and Hankow, where we have no missionaries) are not interned and are being well-treated. They apparently have been able to withdraw limited funds from the banks, but are having increasing difficulty at this point. A Chungking despatch dated January 19 said word had been received there that the staff of the Peking Union Medical College had been forced to continue their work under Japanese control, and that the British and American staff of Yenching University were confined in the Peking Legation Quarter; but that most American and British residents of Peking were still at large, but with their movements restricted. It is not clear whether the situation in the smaller interior stations of Tehchow, Paoting, Taiku and Fenchow is like that in Peking and Tientsin. That in Tungchow probably is.

It is probably true that none of the remaining missionaries were ready to leave as long as they could carry on any of their normal activities—and that when they could no longer carry on, none of them could leave. Sufficient time seems to have elapsed to hear from any who might have made their way out of occupied territory in the first few days after December 7, as some have done from Shanghai. All possible channels of inquiry about their welfare are being utilized, but even the best of these may take a long time. Steps to reestablish contact with their Chinese associates are also being taken. The National Christian Council office, heretofore based on Shanghai, is being reorganized in Chungking and will be of great help in this effort.

The destruction of radio facilities at Manila before the occupation of the city on January 2, temporarily cut communications with the **Philippines**. They have now been restored, but up to the time of writing on January 20, no word has come from any of our missionaries since well before the fall of Manila. At that time, the center of our mission was out of touch with Mr. Cary and Mr. Tong at Davao and with Mrs. Tong and her three children at Baguio. Mr. Downs was at Dansalan on Mindanao and Mrs. Woodward with Mrs. Spencer were on a plantation ten miles away. Mr. and Mrs. McKinley

with their children, Mr. and Mrs. Scaff and Miss Thompson, were at the McKinley summer cottage a few miles from Dumaguete on Negros. The four missionaries from North China caught in Manila en route to America, and the two others caught there on their way to India are presumably sharing the experiences of the other American citizens left there at the time of evacuation. Some of them may have left on the hospital ship reported to have left Manila before its fall, as they were working in the military hospital.

One associate missionary en route from India has not yet reached the United States, probably because of having to take a more circuitous route. One woman en route to Ceylon is in Honolulu, having reached the harbor at the height of the Japanese attack on December 7. Our two missionaries from Japan who are working there also escaped injury.

Other missionaries from Japan whom we had arranged to have in touch with Japanese churches on the Pacific Coast in anticipation of such a crisis were able to be of immediate help to their bewildered Japanese friends, and to continue to help in their relations with their communities. In most cases, the white group was reasonable and friendly. These tragic weeks have given new opportunities to love as Christ would have us love.

When Work Was Fun

BOYS AND GIRLS OF AMERICA

DICK, as we will call him, has spent most of his sixteen years in one of the New Jersey suburbs of New York City. He is a rather husky boy, but young for his years, inclined to be economical in the use of words and only dimly conscious of the other sex. Last summer he was one of the "family" of twenty young people who peeled the potatoes, washed the dishes and did the roustabout work at the community center at Deering, New Hampshire, for eight weeks during a

series of gatherings sponsored by our churches. For their labors the young people received their board, two dollars a week "laundry money," occasional sessions with the leaders of the various gatherings and the fun of associating with one another.

To see what this experience had meant to a very normal boy I invited Dick to have lunch with me. His view of things was utterly honest and quite objective. Here are the items in the summer's experience which seem

Everyday somebody presented the garbage to some hogs



to have impressed him the most deeply:

For a week he was responsible for getting the kitchen stove underway in time for breakfast. He had to get himself up and the fire started without aid or company. Apparently the thought which weighed upon his mind was that if he did not discharge this chore that about one hundred people would have to go hungry. Dick never failed once.

A more social task was looking after the water supply and the drains. The water pipes tended to get empty and the drains overfull. The "family" worried about the former and attended to the latter at all hours. A mid-night session with a drain seemed to be a lively memory in his mind.

During the junior high young people's conference the potato peelers doubled as life savers. According to Dick they had a busy time of it fishing youngsters out of the water. Our suspicion is that whenever anybody squealed the crew went into action!

Dick's account of the people who got sick was illuminating. There were three. One was in such shape that he was told to go home and stay there. The other two got well in a phenomenally short period of time and returned to camp to claim their "jobs," even though they had a perfectly good excuse for quitting for the summer.

Dick seemed to think that the preachers were "all right." Ap-



Painting the flag pole was one of the summer's more exciting jobs

parently he had developed no fixations on the subject of peeling potatoes and washing dishes. His most emphatic statement was that he intended to go back again next year if he could possibly manage it.

Young America has no aversion to work. Apparently it considers it to be a superior sort of fun provided that the company is good and the leadership inspiring. Here is a source of Energy, Unlimited, which is available to the church provided that it can approach young people in an imaginative way.

Foreign Flashes

By Dorothy P. Cushing

"IN THE EVENING DEWS AND DAMPS"

"WE made camp near Zamchiya school," writes Mrs. John S. Marsh of Mt. Silinda, East Africa. "After our early supper the people came along the winding paths with their lanterns for the evening meeting. Gradually one became accustomed to the flickering lights, the dimly lit mud buildings and the rows of dark, earnest faces. The singing and prayers pushed back the African darkness with their friendliness and inner warmth. Sometimes Mr. Marsh gave the Bible message, sometimes the native pastor, sometimes I did it. After the service everyone gathered about the portable radio to listen to African songs from Johannesburg, and then scattered for bed by star-light."

APPRECIATING THE OLD

MOST missionary teachers have plenty of extra-curricular responsibilities. Miss Evelyn M. Lyman of Mt. Silinda Institute in East Africa is District Superintendent for nine detachments of Wayfarers, the local equivalent for our Girl Scouts. Last year she conducted a conference of 95 African Wayfarer leaders which followed the theme, "Keep the best of the *old*; add the best of the *new*." She writes, "We find that the young people who go through the upper classes are prone to look with disdain upon all native traditions and customs. To their undeveloped minds European ways are all good, African ways all bad. We must help them to see that there are both good and bad in both cultures and encourage them to choose the best from each."

"FRIENDS WHO ARE OUR ENEMIES"

A HIGH tribute is paid to Pastor Ntuli of Chikore, East Africa, by Mr. and Mrs. John P. Dysart. "He is deeply spiritual and has a fine personality," they report. He has asked them to set aside every Monday night for prayers and a discussion of some of the great Bible themes. On one such night Mr. and Mrs. Dysart and Pastor Ntuli discussed the gravity of the situation in France and all Europe. Then this African pastor said, "No matter what misfortune comes my way I shall not lose faith in the fatherhood of God." This statement recalled to mind a prayer which he had made on another occasion, saying, "O God, help us to love our friends who are our enemies."

INTERNAL SNAKES

DR. WILLIAM L. NUTE of Talas, Turkey, faces psychological as well as medical problems. "A snake has run down my throat and lodged in my stomach; I am sure he is there because I can feel him and hear him," was one amateur diagnosis with which he had to cope. Childless women hope that he and his wife can somehow remedy their deficiency. A Circassian promised him a horse in exchange for a baby! In six months the doctor "saw" 5839 patients in his clinic and made 236 house calls in Talas as well as 75 trips on horseback to other villages.

HE PREACHES THROUGH DEEDS

HAMILTON MAKANYA graduated from Adams College in Natal and became a successful agricultural adviser under the government. He began his "ministry" by building a resting bench for wayfarers by the roadside. It cost him "four hours of happy labor" and four pence for nails. Within four days an acquisitive relative stole it. He built another, which he anchored more securely, and now the custom has spread throughout that area. Then he started a demonstration garden, knowing that his neighbors would learn by seeing. Among those who noticed it was the Chief Inspector of Native Education, who wrote to the president of Adams College, "If only each student would go home and do just one useful thing, what a change for the better would follow!"

THE BIBLE IN BOHEMIA

THE first fresh translation of the Bible into the Czech language in about 300 years was welcomed this summer "with great joy." Much of the work was done by Mr. Urbanek, our leading Congregational pastor who was a spiritual adviser to President Masaryk, whose funeral he conducted. Church work is going on as usual. The wife of one of the other pastors writes, "We have much cause to be grateful to God for all that he is doing for us. We hope that you will continue to pray that we may always be faithful to Christ and ready for service among those who are looking to God for the strength which they need."

OPPORTUNITY

OUR schools in Turkey are so crowded that it is often necessary to turn pupils away. One of the workers writes: "It is difficult to picture to the churches in America the open door of opportunity which lies before us here. As soon as peace comes and the way opens for a more abundant service, will the necessary recruits be sent us?"



The General Council Meeting

By Frederick L. Fagley

THE next biennial meeting of the General Council of Congregational Christian Churches will be held on the campus of the University of New Hampshire, at Durham, New Hampshire, June 23-30, 1942.

Because of war emergency work at Dartmouth College, the invitation which the Church of Christ, in Hanover, in coöperation with the College, had extended to the Council, was regretfully withdrawn. Following this, the officials of the State University have very cordially offered to coöperate with the New Hampshire Conference in providing a place for the Council Meeting. The buildings will be adequate for our needs, accommodating 1500 people.

As arranged, the program includes many interesting features. Professor William Ernest Hocking, of Harvard, will be the Council Lecturer, using the general theme of "Contemporary Science and the Idea of God."

His daily topics will be: "Science and Religion in Their Present Relations"; "Psychology and

the Cure of Souls"; "Sociology and Humanism"; "Astronomy and Physics, and the World View"; "The World and the Other-World."

The preacher will be The Reverend Miles Krumbine of Cleveland, and the alternate, The Reverend Warren S. Archibald of Hartford.

In place of the usual Seminars a series of group meetings have been planned. The purpose of these meetings will be to deal with basic and permanent human relations and functions within the theocentric framework of Bible teaching.

The subjects are: The Nation, The Family, The Race, The Soil, Money, Work, Worship, and Teaching.

In addition there will be four Church Workers' Forums on: Program of the Church School, Local Church Administration, Missionary Education and Giving, Recruiting and Training of Ministers.

And interspersed will be some inspiring stories of our churches in action at home and abroad.



He Helps “the Church Furthest Out”

Thomas Alfred Tripp

“MY job is to help the last church at the last cross-roads to do its work better! That is where religion really starts,” remarked Thomas Alfred Tripp, Director of the Town and Country Department of the Board of Home Missions—a big, earthy sort of a fellow who is naturally addressed as “Tom.”

“Once when I got off the train in Georgia a country preacher said to me, ‘You’re the rural man from Manhattan, heh?’ I had to do some quick thinking, but before we reached the parsonage I managed to say something about ‘When I had six churches—.’ ‘You’ve been on a country circuit?’ he asked. When I answered, ‘Sure!’ he felt much better.

“You see I started from Oklahoma, only I got away a few years before the Joads left, and travelled in the opposite direction. But I started life just about where “The Grapes of Wrath” begins and I’m afraid we boys used about the same sort of language. Mother applied a lot of soap to my mouth, and it wasn’t the fancy sort either. I can still taste it.”

“Have you quit the country?” we asked.

“Not at all. Up in Stonington, Connecticut, I have a house, a family, a garden and some chickens—only I don’t see too much of them. I believe that we secretaries should run on wheels. Our usefulness depends



North Waterford, Maine

upon getting about. The first two years on this job I was chiefly in the South, but for the last three I have spent a lot of time west of the Mississippi. I've worked with every one of our state and district superintendents."

"What do you do out in the field?"

"Primarily what they ask me to. I come on invitation of the superintendent to help the churches. He is the man who must follow through after I am gone, so that it is important that we agree on what is to be done. In a way I am a weak imitation of Socrates—at least I go around asking lots of questions

in the hope of stirring people's minds up so that they will do a little real thinking about the rural church and its problems. Sometimes I make speeches, sometimes I meet with small groups informally, sometimes I work with individual ministers. Fundamentally I am trying to make the town and country church a more effective religious institution. Then I turn around and try to interpret the rural church to our seminary students. One of the encouraging signs of the times are the young ministers who are deliberately choosing rural churches.

"Field work just naturally runs off into research. There are a lot of things which we do not know about both our churches and their backgrounds. Some years ago the North Dakota churches started out to study themselves. Although they have learned a lot they are far from through. Other states are doing the same. My part in the picture is to help them get started and then talk over the results from time to time. Just now I am working with some others of the Board of Home Missions staff in a survey of our Negro churches. In all these studies the aim is not to tell people something they do not know so much as to get them to survey themselves and thereby achieve self-understanding.

"This leads to a third aspect of my job—providing printed

materials. We get many calls for help—like this." He handed me a letter which ran:—

"Dear Mr. Tripp:

There are a number of things which I desire:

1. The name of a good rural life or agricultural magazine for a minister in a small town to take.
2. A book of sermon suggestions for a rural church.
3. A book of sermon illustrations for rural life.
4. A good text for men and women (meeting separately) to study in Sunday school in a small town church.
5. A good book of good funny stories to tell at farmers' or men's meetings.
6. A program for a men's club in a rural church."

"What do you do about such things?" we asked.

"The best we can," he answered. "We do some writing, we publish a few things ourselves, and then we buy some booklets that are published by other denominations.

"One of our pleasantest responsibilities is looking after Student Summer Service. Every year the Board commissions about a hundred college and seminary boys and girls to conduct Daily Vacation Bible Schools and carry on other activities in the home mission churches of the West and South. It is out of this group that our rural leaders for tomorrow are likely to come.

"In all that I do I endeavor to keep the small church in mind. Would this work in Blackwoods, Alabama, I keep asking—or in Musselshell, Montana. Theories are all right, but we aim to keep our feet on the ground. That is why we travel so much. It is all right to start from Manhattan—if you keep agoing!"

Fishtail, Montana





Camera News

By

Dorothy P. Cushing

WE WILL NOT FORGET THEM

Our fellow Christians in the Philippines are now in peculiar need of our prayers. Above: Some School of Theology students, Silliman University, Dumaguete, working at Luzuriaga Chapel. Students in this course must work in a "laboratory parish" which often means serving in isolated communities.

THESE LITTLE ONES

The kindergartners in the Silliman University School of Theology are taught to say grace before meals:

"God is great and God is good.
And we thank Him for this food."





FOR THE HUNGRY OF SOUL

Miss Gertrude E. Chandler, Aruppukotai, India, and her "de luxe" transportation (a country cart). She travels among the villages helping Indian girls and women, lay workers, Bible women, teachers and small groups of Christians. "Your blessing means so much as we push on in spite of wars," she writes to America's Congregational Christian churches.

FIRST MEETING

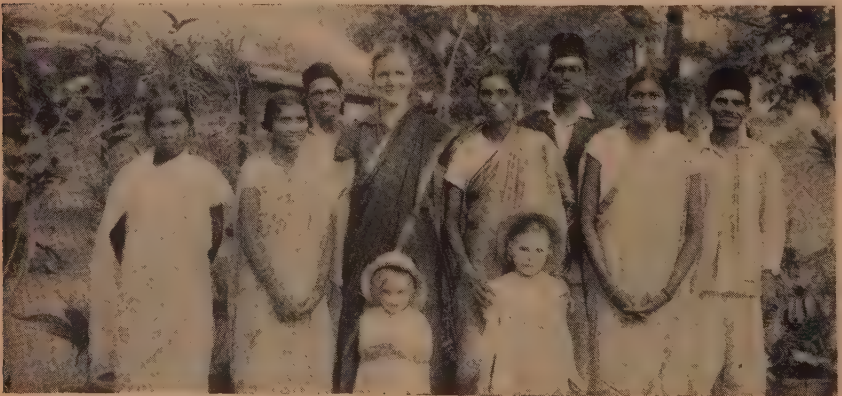
First Congregational meeting held by Khadka Church, Marathi Mission, to which came 35 communicants from 7 villages.





MARJORIE MASTERS MARATHI!

Marjorie B. Towle (Mrs. Gifford H.) of Vadala, India, studying Marathi with an Indian pundit. Below—in a sari—with Indian fellow workers. The church, schools, hospital and homes of the Christians with their background of a great Hindu population show by contrast “the marks of Christian love upon this country,” writes Mrs. Towle. The Towles are 1939 “reinforcements.”





THE WOMEN COOKED IT . . .

The women's societies of the Reef, South Africa, were asked to feed for 10 days some 30 native ministers from Natal and the Reef. Here are a few of the 150 who did the job, which came just as they had finished their own conference. Mrs. James Dexter Taylor, Johannesburg, says Dr. Taylor and two native ministers made out an estimated budget for the conference. They figured \$280. When the books were balanced it came out \$279.96!

. . . AND—AS USUAL—THE MEN ATE IT!

The African church marches on. Here are some of the delegates above mentioned. You can identify in their midst Dr. James D. Taylor and Rev. Henry A. Stick.



Co-ops in the Chinese Church

By Lyda Houston of Foochow, China

I WAS making a short cut through the church yard to the Union Kindergarten Training School Compound to meet a group of Christian mothers, when the fragrance of freshly sawed wood met me. Under the direction of a leading church member and successful business man \$400

worth of hard wood was being unloaded and stacked in orderly rows. "But who," I asked, "is buying all this wood?" The man grinned at me over his shoulder, "Church Co-op."

This helps to answer the question "What is China doing to help herself?" Her government,

*He's doing things
with Bamboo!*



her organizations, her people have become Co-op-minded.

After the meeting the young pastor was helping to check the weight of the wood. "Where did the Co-op get the money to buy all this wood? What else does the Co-op handle?" I asked. "Wait a bit," replied Mr. Iu, "and I will show you."

When the last load had been weighed, stacked, and recorded, he unlocked the door leading into a large room. Stacked against the wall were ten bags of precious rice, so difficult to buy these days, jars of soy-bean oil, packages of salt, stacks of soap bars, piles of sweet potatoes, with many condiments on the shelves, besides pencils, paper, erasers, etc. "All bought by our Society. We have sixty members, all belonging to our church. Each has paid \$10.00 for his membership. We supply our members with most of their essential food. Some carry on handcrafts in their homes. We sell their products. Our store is open for business two days a week. The Society supervises the church loan fund from which sums up to \$25.00 may be borrowed without interest. It has rented a large house on South Side where women and children could go, if the city should be bombed. The officers of the Co-op have carried most of the responsibility for our church charity work. We have 200 families, of whom forty-three have been



Spinning wheel, Chinese style

helped from a fund raised by the church. At Christmas it received over \$1000."

Such is the social service work of one of our Foochow churches. Its doors are open seven days of the week. It is in use throughout the day and most evenings. Such a church has passed beyond the need of supervision by the foreign missionary. Its members are proud to bear the responsibility for such a useful institution.



The Indians Take Over at Santee

For many years "Santee" was a name to conjure with in our churches. In 1870 Alfred Longley Riggs came up the Missouri River to found a school for Indians on the Nebraska bank of the stream. In due season he was succeeded by his son, Frederick Bartlett Riggs, who carried on the family tradition of resourceful, self-giving service to the Indians. Under the Riggs dynasty a surprising proportion of the present-day leaders of the Indians were trained at Santee.

Gradually the path of the mission school among the Indians has become more difficult and the need for such institutions less pressing. Rising educational standards have made all schools more expensive. The day is gone when satisfactory teachers can be hired for mission schools for twenty-five dollars a month. On the other hand, the level of the government schools has steadily risen.

In spite of the memories which always cluster about an abandoned campus, a recent visit to Santee proved anything but depressing. The former school is gone, but the Indians are carrying on for themselves in ways that

are both interesting and inspiring.

The old chapel functions as a church under the leadership of Phillip Francis Frazier, graduate of Oberlin and Chicago Seminary and a welcome visitor in our churches. The adjoining rooms serve as a social center with equipment for cooking and for health education. The local grade school has moved into the old high school building, which is a great improvement over their previous quarters. Three teachers were helping a considerable flock of round-faced children to get ready for Hallowe'en. Although the Indians were in the overwhelming majority, there was a considerable contingent of white boys and girls. One had to look twice to see which race was which. It is said that Indian children are distinctly encouraged when they discover that not all white children are smart!

Aside from the old Riggs house, which serves as a parsonage, the farm and most of the buildings have been leased to the Tribal Council of the Santee Indians. We met the chairman of this body, who is the official head of the tribe. There was nothing whatever of the "big chief"



Pick the Indian in this pair—if you can

about him; rather did he seem to be a quiet, self-effacing but very busy individual. Practically every habitable building was occupied. One roof needed mending, but what can be expected of structures which have stood for half a century? There was every indication that Indian management of this rather extensive property was proving successful.

The "Birds' Nest," as the little girls' home was known for

years, has been torn down and the excellent wood in it sold to the Bazille Creek Indian church for its new building. Formerly this congregation worshipped in an antique structure on the wrong side of the stream for which it was named. To attend service it was necessary to negotiate a dilapidated suspension footbridge which hung at a dizzy angle. Recently this site was exchanged for a new one on a

hill above the junction of two main highways. The congregation has borrowed wheelbarrows from a CCC camp and a concrete mixer and other machinery from the local highway department and is proceeding to build itself a sightly house of worship. On the first of November they had completed a good concrete basement and were rapidly going ahead with the superstructure. Aside from a grant of \$500 from the

Church Building Department and some money contributed by the Nebraska churches, they are relying upon themselves for their church. They appeared to be doing a good job and to be taking much satisfaction in it.

The closing of Santee as a school has inadvertently helped the Indians by placing upon them a number of responsibilities which had previously been carried by white people.

An Indian transforming old lumber from Santee into a new church at Bazille Creek



Arthur E. Holt, American Prophet

By Alden H. Clark

TO a remarkable degree Arthur Holt was in the authentic tradition of the Hebrew prophets. He entered freely and graciously into the give and take of everyday life, but always when the conversation ranged over the wider fields one realized that he was judging every aspect of life from the point of view of God's purpose of justice and good will for men. The way the Old Testament stories came alive as he put them into a setting of current social conflicts showed how completely he had made their spirit his own.

His deep interest in foreign missions was in direct line with this prophetic tradition. God willed a universal brotherhood and there could be no room in his thinking for anything narrower than that. "To believe that fellowship and communion . . . are the very essence of Christianity and call for nothing less than a world-wide fellowship of faith and good will is the essence of Christian missions."

His two trips to India for special service, his visits to many other mission fields, and his service as Vice-President of the American Board were a natural expression of this conviction.

If Arthur Holt's life was fed on the Bible he had also drunk deep of the best of American experience. The spirit of the American pioneer was in his blood and he was steeped in the best traditions of American democracy. It was always his contention that these two traditions—the Biblical and the democratic—were

very closely related. If we are to preserve the American democratic tradition he believed that we must do it "in terms of moral and spiritual values." The great concern of Arthur Holt's life was to see that the church did not settle back into a sub-Christian enjoyment of privilege but carried on its prophetic mission in our present world of inequality and tragedy.

On May 10, 1934 he wrote an article of less than a page in *The Congregationalist* pleading that the Department of Social Relations of the denomination be "lifted to the rank of a major society" in order that the churches might be given leadership to "remake our shattered culture into something of a spiritual whole." The response to his appeal was electric and in the space of a few weeks The Council for Social Action was created with Arthur Holt as its chairman. From that day to this Dr. Holt has been recognized as perhaps the leading exponent in the Congregational Christian Church of the effort to remake society after the Christian model.

Two factors have entered into his leadership which have given it remarkable strength. The first was his untiring effort to get at the facts on which social judgments must be based—when he spoke it was with the authority of knowledge—and the second was his own deep personal interest in the underprivileged. Any one who was in close touch with him realized that such problems as those of present day rural and urban people had a very personal meaning to

him because of his experience of each. He knew and loved people and cared especially for common folk.

His untiring effort to make the church understand and throw itself into remaking our present society had behind it his own singleminded dedication to this great aim. That is what gave him his remarkable influence over young men. It is wholly characteristic of Arthur Holt that on his retirement from active teaching work in Chicago this coming June he and his wife, who has shared to the full in all his life, were planning to go to live and work at Merom Institute, Indiana, which some years ago he had founded as a center of helpfulness to a rural area.

It is a happy circumstance that his recent *Christian Roots of Democracy in America* is a book now being studied in the churches. Final sentences of this book express well his spirit and can fittingly end this brief tribute.

"It may be that only the obedient can hear the voice of God from the past but I suspect that the courageous ones help God reveal Himself in the present." "The high cost of a democratic society is the development of a generation of people whose spirits are stirred by the great truths of Christianity, and who seek a social order which will give the spirit of Christianity a chance for social expression."

A Dedication*

WE, the women members of the Constituting Convention called together at Atlantic City December 11-13, 1941 to unite the three interdenominational bodies of Protestant church women into the United Council of Church Women, meeting at the hour of our Country's involvement in war and at the time of the world's greatest tragedy, still believe individually and collectively that God reigns and that ultimately His will will prevail. In deep penitence for our share in the World's guilt and woe, we call upon the women

of the Churches to enter with us into the suffering and sacrifices of the human family

To combat the rising tide of hatred caused by war;

To minister to those suffering from the ravages of war;

To maintain and strengthen the Christian fellowship;

To show friendship and understanding to the men and women in service for the defense of our Country;

To maintain the integrity of the home;

To continue to its fullest degree the on-going Ministry of the Church, even to the uttermost parts of the earth;

To consecrate ourselves to the task of building a democracy at home

*This has been sent to the coöperating fellowships in the hope that it will be used in local groups, so that ten million church women of America may dedicate themselves in this great united effort for the Kingdom. It may be ordered separately, 25 cents a hundred, from the Missions Council of the Congregational Christian Churches, 287 Fourth Avenue, New York, N. Y.

which recognizes individual worth and strives for justice to all the people;

Finally, to dedicate ourselves to the task of demanding of our Coun-

try that it assume its full responsibility in the days to come in helping to build a World order based on love and justice without which there can be no durable peace.

Where Races and Religions Meet

By Fred Field Goodsell*

THE American Board is justly proud of its sons and daughters. One of the most illustrious of these crown jewels has just celebrated its seventy-fifth birthday! The child was christened "Syrian Protestant College." Its married name is The American University of Beirut. The story of its birth, adolescence and younger maturity, beautifully told in this volume by one who spent three years as a tutor at the University, is marked by choice diction, a fine sense of perspective and proportion and a deep missionary spirit.

There has been no attempt in this story to conceal the fact that all through its history the College and the University have been conceived and administered as Christian and missionary. By its own best interpreters—the three presidents, Daniel Bliss, Howard Sweetser Bliss, and Bayard Dodge—there has been steady emphasis upon the Christian nature and function of the institution. In 1872 Daniel Bliss said of the College: "This College is for all conditions and classes of men without regard to color, nationality, race or religion. A man white, black, or yellow; Chris-

tian, Jew, Mohammedan or heathen, may enter and enjoy all the advantages of this institution for three, four, or eight years; and go out believing in one God, in many gods, or in no God. But it will be impossible for anyone to continue with us long without knowing what we believe to be the truth and our reasons for that belief."

The author has embodied in Chapter XI the famous *Atlantic Monthly* article entitled "The Modern Missionary" which constituted in a remarkable way Howard Bliss's apologia pro vita sua. The present leader of the University, Bayard Dodge, nobly carries on the great tradition.

This book is worthy of a detailed review. It recites many chapters of a fascinating story. In a very striking way it not only illustrates the development of the deeper implications of what is involved in carrying the Christian gospel to non-Christian people—in the course of which many debatable questions of policy and program arise—but it constitutes a memorial to two great men, the Blissés, who had the vision and the ability and the devotion to pioneer and to practice in the realm of international relations on a frankly Christian basis. In a truly marvelous

*Reviewing *That They May Have Life: The Story of the American University of Beirut, 1866-1941*, by Stephen B. L. Penrose, Jr. Published by the Trustees of the University, New York, 1941, pp. xviii, 348. \$3.75.

way these men and their worthy successor have woven the College and University into the fabric of the higher life of the nations of the Near East.

As long ago as 1895 Dr. John R. Mott said of the College: "The S.P.C. is one of the three most important institutions in all Asia. In fact, I know of no college, which has, within one generation, accomplished a larger work, and which today has a larger opportunity. It has practically created the medical profession in the Levant. It has been the most influential factor in promoting popular education in Syria and in other parts of the East. It has been and is the center for real

Christian and scientific literature and learning in all that region."

That judgment has been substantiated in the recent history of the institution.

The American Board was intimately involved in the founding and early years of the enterprise. Special attention might be called to the very interesting summary on page 10 of the "stipulations" which expressed the policy of the Board. The author adds: "It is interesting to note that, except where the internationalization of the College has required modifications, these stipulations have been scrupulously observed through the seventy-five years of the institution's history."

Robert P. Wilder

By Hugh Vernon White

THIS brief biography of the founder of the Student Volunteer Movement (*In This Generation*, by Ruth Wilder Braisted. Friendship Press. N. Y. Price \$1.25.) is really the account of a spiritual pilgrimage. There was sufficient travel and labor in the career of Robert P. Wilder, but the real activity of his life was first his relation to God in prayer and second his direct appeal to all sorts of men, especially however students, to accept Christ as savior and follow him in service.

From a small group at Princeton who prayed for the missionary cause Wilder went to Mount Hermon in 1886 to the student gathering called by Dwight L. Moody. There he gathered others who had a similar

concern for prayer and conference. The result was the pledging of a hundred volunteers for missionary service and the beginning of a great student movement.

Always deeply interested and a leader in that movement Wilder also served the International Y.M.C.A. and the World Student Christian Union in many countries. His last years before retirement were given to the work of the Near East Christian Council.

Those who have known him will read this biographical sketch, so well and lovingly done by his daughter, with grateful appreciation. Others will find in it something of the spirit and power that made possible a great missionary epoch.

Suggested Reading on the American Negro

By Katharine Terrill

Literature Secretary, Council for Social Action

Let My People Go, by Henrietta Buckmaster. Harpers, 1941, 398 pp. \$3.50.

This book brings the important information on the Underground Railroad and the Abolition Movement to the general reader. It does this with eloquence and conviction. The present animus against abolitionists as "hotheaded fanatics" bringing on a needless war, the view that Negroes by their peculiar endowment were contented in slavery and the scarcely less dangerous view that they were handed freedom without any struggle on their part to attain it—all of these receive short shrift here.

Sterling A. Brown in *Phylon*
3rd Quarter, 1941

Negro Youth at the Crossways, by E. Franklin Frazier. American Council on Education, Washington, D. C., 1940, 305 pp. \$2.25.

A study of urban Negro youth. Required reading for all serious students of social problems especially for persons whose work brings them into contact with Negro youth. It is not too much to say that the future of democratic institutions in this country will be determined in a large measure by the adjustment of Negro and white youth to a society which has found but limited use for their talents during the past ten years.

E. S. Lewis in *Survey Graphic*
February, 1941

Growing up in the Black Belt, by Charles S. Johnson. American Council on Education, Washington, D. C., 1941, 360 pp. \$2.25.

This study of Negro rural youth "concludes that the prevalence of extreme poverty and economic insecurity is even more hampering than race relations to desirable personal adjustments."

East by Day, by Blair Niles. Farrar and Rinehart, 1941. \$2.50.

Mrs. Niles must have become aware of the special significance to the Negro in the United States in the Amistad Case, in the American Missionary Association which sprang up in its wake, from which came higher education for the race in the form of Hampton Institute, Straight College, Talleydega and Tougaloo Colleges and Atlanta and Fisk Universities. But she does not mention it.

. . . Bringing a cargo of slaves to a Connecticut town does not mean bringing a problem of race in her mind, but such basic problems as how to choose one's mate with a view to most lasting happiness, whether to work for money or principles, how to ward off eternal defeat. In its final effect, *East by Day* is a series of vital pictures—storm on the whaler, still snow on New Haven's green, John Quincy Adams four-hour appeal before the Supreme Court, dawn on the Atlantic and moon-

rise in Liberia—running through all of which is the theme “God works in mysterious ways His wonders to perform.” The production is inchoate. But it makes good reading.

Marion Starling Wilson in *Phylon*
3rd Quarter, 1941

American Caste and the Negro Colleges. Columbia University Press, 1939. Price \$2.50.

A vivid analysis of the present day problems of the Negro; also a brilliant statement of the part which the so-called segregated college can play in building a better tomorrow.

Life and Times of Frederick Douglas. Reprint with introduction by Alain Locke. Pathway Press, 1941, 695 pp. \$5.00.

The Douglas autobiography is really made up of two separate narratives: the first *Life and Times* was written in 1848 or at least published in that year, while the second half of what is known as his Autobiography appeared in 1855 under the title of *My Bondage and My Freedom*.

Douglas' views of the plight of his people were never narrowly racial. He always realized that the problems of race were merely facets of the many-sided problem of minorities everywhere. That was why he was willing to lend his tongue and pen to the championship of woman suffrage, land and labor reforms in England and Ireland and other unpopular causes.

12 Million Black Voices, by Richard Wright. Photo direction by Edwin Rosskam. Viking Press, 1941, 152 pp. \$3.00.

The enormous collection of documentary photographs in the Farm Security Administration files has again been drawn upon to illustrate a striking book, this time a report on the plight of the Negroes in the United States.

A more eloquent and belligerent statement of its kind could hardly have been devised. Mr. Wright's text is neither “impartial” nor does it attempt to “show all sides”; it is a stinging indictment of American attitudes towards the Negro during a period of over 300 years.

Stories of the Underground Railroad, by Anna L. Curtis. Island Workshop Press Coöperative, Inc., 1941. \$1.75.

This work is essentially a book for children, and a good one. Its true stories are made up of simple straightforward accounts of the workings of these men and women, Negro and white, which taken together compromised that extra legal instrument of liberation known as the Underground Railroad.

In *Opportunity*
October, 1941

When Peoples Meet, by Alain Locke and Bernhard J. Stern. Progressive Education Association, 221 W. 57th St., New York, N. Y., 1941. \$3.50. (\$2.50 to members of P.E.A.).

A study in race and culture contacts.

Books on Japanese-Americans

Galen M. Fisher of Orinda, California, our authority on this and other matters, names as “probably the best books” on the subject:

Second Generation Japanese Problem, by Edward Strong, Stanford University Press, \$3.25.

Mixing the Races in Hawaii, by

Sidney Gulick, Hawaiian Board Book Rooms, Mission Memorial Building, Honolulu, cloth \$2.50, paper \$1.75.

Resident Orientals on the American Pacific Coast, by Elliott Mears, Institute of Pacific Relations (N. Y., San Francisco, Honolulu), \$3.00.

Americans in Process, by William C. Smith, Edwards Brothers, Ann Arbor, Mich., \$3.00.

The Christian Mission in the Light of Race Conflict (Vol. IV, Jerusalem Meeting), International Missionary Council, N. Y., \$1.00.

Personals

This is our first opportunity of reporting the commissioning of **Dr. and Mrs. Evarts Greene Loomis, Jr.** The date was Sunday, December 21, 1941 and the place the Union Church of Hinsdale, Illinois, Dr. Wilfred A. Rowell, pastor.

There was a large attendance, the church being filled almost to capacity. It was a perfect, mild, sunny winter morning; "the music was heavenly and the whole spirit of the group wonderful." Mrs. George Wilson of Hinsdale, member of the Prudential Committee of the American Board, was chiefly responsible for the program.

The commissions of the Board to Dr. and Mrs. Loomis were presented by Dr. Howell D. Davies, Mid-West Secretary of the Missions Council. Dr. Rowell gave the Godspeed from the Home Base and James A. Hunter of Tungshien, China, a Welcome to China in which he told of the great need of medical missionaries in his field. The Prayer of Consecration was offered by Dr. Ernest G. Guthrie of Chicago, and Rev. Ralph D. Hyslop, associate pastor of Union Church, pronounced the Benediction.

These young missionaries "made a favorable impression with their charming personalities and their sincere, frank, straightforward statements on why they have chosen China as their field."

Dr. Loomis' connection with American Board Missions is one of generations.

He was born to the purple. Mrs. Loomis' missionary vision goes back to the time when as a little girl she read, "They that are whole need not a physician, but they that are sick."

As Dr. Davies reports, the service brought out strongly the great need of workers for the fields abroad; also the quality, caliber and high character of



Dr. and Mrs. Evarts Greene Loomis were in Newfoundland when they volunteered for service overseas.

those who represent us there. "The day was a red letter one for international service," he writes.

Dr. and Mrs. Loomis are to serve as missionaries of the Union Church of Hinsdale. At present they are attending the Graduate School at Columbia, taking courses in the Chinese language and history. In addition, Mrs. Loomis is studying modernization of China, while her husband is taking surgical pathology and tropical medicine at the Cornell University Medical School in New York.

And this recalls to the editor a brief

but touching service held three days before the Loomis commissioning, in the Greene family lot in the Westboro (Mass.) Cemetery. Here a monument was dedicated to **Dr. and Mrs. Daniel Crosby Greene**, first missionaries of the American Board to Japan—and great uncle and aunt of Dr. Loomis. The service was in charge of Mr. Jerome Greene of Harvard University, son of Dr. and Mrs. Greene. He was accompanied by his brother Roger, his sisters Miss Fannie Greene and Mrs. Mary Griffin, and by two of his nieces. The Board was represented by Mr. Bell.

The Daniel Hand Fund

By Fred Brownlee*

IN the days when slavery was at its zenith and prospects were good for those who speculated in cotton, Mr. Daniel Hand of Guilford County, Connecticut, a Presbyterian, went South to make a fortune. He made a fortune, but the Civil War left him more than bankrupt; for a dishonorable partner had piled up debts which Mr. Hand felt obliged to repay.

In less than twenty years this Christian layman had not only paid off these debts but had also amassed a new fortune.

When he retired and returned to Connecticut in 1888, it was with a determination to find a way whereby those who had labored in the cotton fields helping to make his fortune would have a fair and equal chance to make something more of themselves than cotton pickers.

So, instead of establishing a separate foundation, Mr. Hand gave in trust to the American Missionary Association one and a half million dollars with the stipulation "to use the income thereof only for the education of colored people

*This will add interest to the Daniel Hand Fund account that we regularly print on this page.—ED.

of African descent residing in the recent slave states of the United States of America." He further added: "I impose no restrictions upon said Association as to the manner in which they shall use such income for the education of such colored people, whether by establishing schools for that purpose, and maintaining the same, or by furnishing individual aid."

Daniel Hand Educational Fund for Colored People

Total Income Received from	
Investments June 1 to	
November 30, 1941 . .	\$33,666.84
Month of December, 1941 .	7,370.44

Total for seven months ended	
December 31, 1941 . .	\$41,037.28

American Missionary Association Division

The Board of Home Missions
of the Congregational and
Christian Churches

WILLIAM T. BOULT, *Treasurer*

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A descriptive folder will be sent on request and we will gladly answer questions. The age of the prospective beneficiary should be given, as this determines the rate to be paid.

HAROLD B. BELCHER, Treasurer
14 Beacon Street, Boston